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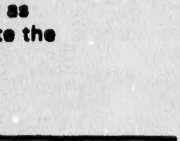

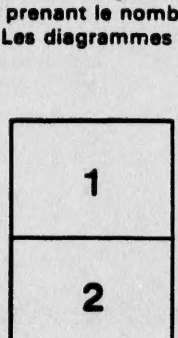

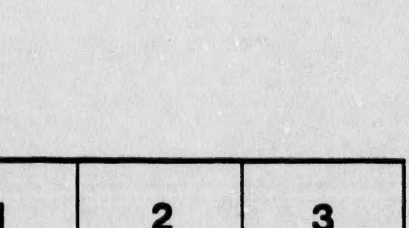

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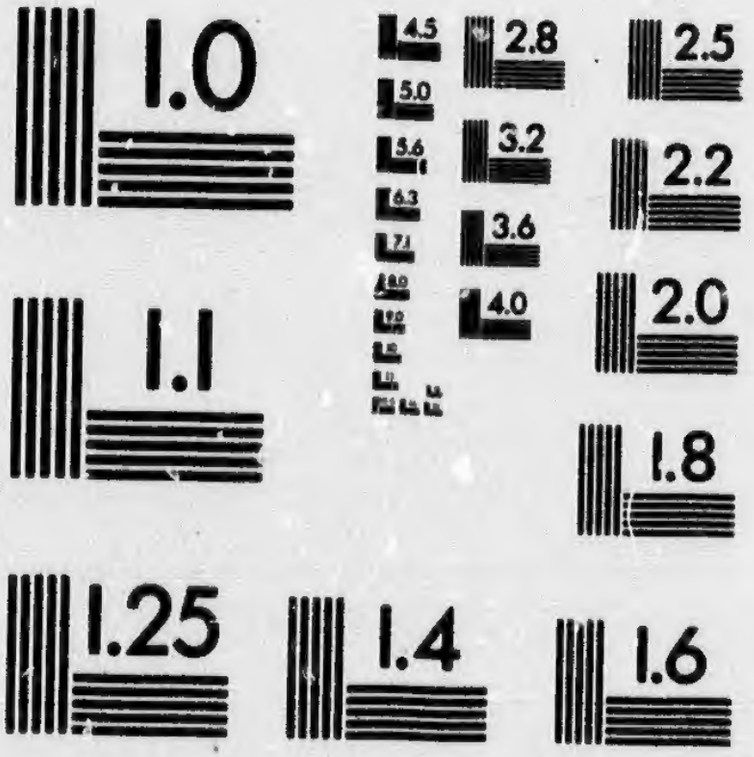

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A SERMON

PREACHED

AT THE

FIRST CELEBRATION

OF THE

ANNIVERSARY OF ST. GEORGE,

THE

PATRON SAINT OF ENGLAND,

On Saturday, 23rd April, 1836,

IN THE

CATHEDRAL CHURCH OF QUEBEC,

BY THE REV. R. R. BURRAGE,

CHAPLAIN TO THE ST. GEORGE'S SOCIETY.

PUBLISHED BY DESIRE.

QUEBEC:

PRINTED BY T. CARY & CO.

FREEMASONS' HALL.

1836.

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A SERMON, &c.

St. Paul's Epis. Rom. 12*th ch.* 5*th verse.*

"We being many are one body in Christ; and every one members one of another."

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(1) The Apostle having in the preceding Chapters of this Epistle established with irresistible force all the fundamental doctrines of the Gospel, proceeds, according to his usual method, to urge upon the believing Romans, and of course upon all succeeding Christians, a practical improvement of them, as the chief end of his preaching, the necessary consequence of a true faith, and the main scope and design of Christianity itself.—The first improvement of them, and it is well worth observing, that the instruction of the great Apostle is in exact conformity with the language of our divine master in relation to the two great duties of mankind, is to surrender up ourselves unfeignedly and unreservedly to God in the way of devout affection.—The next is, to employ ourselves diligently for him in every office, whereby we can benefit his Church and people.—To the former of these the Apostle calls us in the first verse of this chapter: "I beseech you, therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service"; and to the latter in the words of my text, and in a few verses, one immediately preceding and the others following it: "As

(1) This first paragraph is taken with some slight variation and additions from the Revd. C. Simeon's Horæ Hormileticæ.

we have many members, in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another" ; all followed to the very end of the Epistle by a code of Christian morality, such as the Son of God alone could give, calculated in the highest degree to improve the fallen nature of man, and to advance alike both his temporal and eternal interests.

Being assembled, my Christian Brethren, this day on an occasion, which more particularly calls to our attention the relation in which we stand, as an integral part of a great nation, and as members of socity, I shall limit the words of the Apostle, and shall confine myself to the consideration of some of our civil and social duties, of those duties more especially, which as subjects we owe to the Government under which we live, and as members of society we owe to one another.

As subjects, we owe attachment to the land that gave us birth.—This principle prevailed very strongly amongst the most polished nations of antiquity, and what is more to our purpose, we find it recognized in the word of God.—The ancient Greeks carried their love of country to such an extravagant height, that they considered all other nations as barbarous, and therefore far beneath themselves in social and political privileges ; (1) and one of their most celebrated poems is founded upon the supposition of a man undergoing the greatest labors both by sea and land, and turning a deaf ear to all temptations of pleasure, profit or honor, if by any means he might regain his beloved native island. (2) There were not wanting amongst them men who were ready to sacrifice even their lives for their country's safety and welfare, and many are on record, who enriched and beautified the Capital and other parts at their own expense.—In the history of the Romans we read similar instances of the same devoted attachment to country, of (3) one in particular, who rather than sign a treaty for peace, that he knew

(1) Odyssey of Homer. (2) Codrus and Pericles may be here particularly named.
(3) Regulus, vide Hor. lib. 3, Ode 5.

would be disadvantageous to the common interests, insisted upon redeeming his pledge to the enemy, though he was aware, that immediately on his return, he would suffer the most cruel and painful death.—Cicero, the celebrated Roman Orator says, to give a most literal translation, children, relations, friends are dear, but country alone embraces all the affections of all.—The same feeling is still in man, wherever placed, wisely implanted in his breast by the hand of providence, and answering the most beneficial purposes both for individual and public good.—It actuates all the inhabitants of the earth from the frozen regions to the torrid zone, each portion eliciting, and content with those local advantages, which nature presents, each fulfilling that part in the economy of the universe, which the Divine Providence has assigned it.—A passage in one of our most admired poets so beautifully depicts this feeling, that I cannot refrain from quoting it :—

" The shuddering tenant of the frigid zone
Boldly proclaims that happiest spot his own ;
Extols the treasures of his stormy seas,
And his long nights of revelry and ease :
The naked negro, panting at the line,
Boasts of his golden sands and palmy wine ;
Basks in the glare, or stems the tepid wave,
And thanks his Gods for all the good they gave ;
Such is the patriot's boast, where'er we roam ;
His first best country, ever is at home." (1)

I have also said that this feeling is recognized in the word of God.—In the history of Jacob we find, that after living seventeen years in Egypt, 2 when the time drew nigh that he must die, he called his son Joseph, and said unto him, " If now I have found grace in thy sight, deal kindly and truly with me ; bury me not, I pray thee, in Egypt—But I will lie with my fathers, and thou shalt carry me out of Egypt and bury me in their burying-place. And he made him swear unto him" : And we read in the

(1) Goldsmith's Traveller. Gen. 47, 29, 30, 31. ;

sequel, (1) that Joseph removed the body to the land of Canaan, and deposited it in the cave of Machpelah, the sepulchre of Abraham and of Isaac.—The Jewish economy was amongst other things one of retributive justice in this world, and we find that God genera' ly punished the vices and infidelities of his chosen people by different captivities, as his sorest chastisements ; and when they returned unto the Lord, he shewed again his mercy and favor by permitting them to return to their own country and temple as the greatest blessings.—(2) And the children of Israel, says Ezra, who were come again out of captivity, kept the feast with joy.—Who is not touched with the plaintive, yet affectionate language of the Psalmist, when deploring the captivity of Jacob? (3) " By the waters of Babylon we sat down and wept, when we remembered thee O Sion ? as for our harps, we hanged them up upon the trees that are therein ; for they that led us away captive required of us then a song, and melody in our heaviness, sing us one of the songs of Sion—How shall we sing the Lord's song in a strange land—If I forget thee, O Jerusalem, let my right hand forget her cunning."—" And who, on the other hand is not equally delighted with his rapturous exclamations, when speaking of the happiness of return." (4) " When the Lord turned again the captivity of Sion, then were we like unto them that dream—Then was our mouth filled with laughter, and our tongue with joy."—And in another Psalm, where he gives thanks more especially for the restoration of religious services to the Almighty, he utters these pious and benevolent wishes in behalf of his beloved city and countrymen—(5) " O pray for the peace of Jerusalem ; they shall prosper that love thee —Peace be within thy walls, and plenteousness within thy palaces —For my brethren and companions' sakes, I will wish thee prosperity'—And in the Gospel, which is the book of glad tidings of great joy to all people, methinks, we find some countenance to our statement—(6) " And when he was come near, says St. Luke, speak-

(1) Gen. 49, 30. ; (2) Ezra. 6, 22. ; (3) Psalm 137. ; (4) 126. ; (5) 122. ; (6) Luke 19, 41, 42. ; 5 These words were set as an anthem and sung in the course of the service.

ing of our Saviour ascending up to Jerusalem, he beheld the city, and wept over it, saying, if thou hadst known, even thou at least in this thy day, the things which belong unto thy peace ; but now they are hid from thine eyes."—We know that the Jews are at this time suffering the signal effects of divine displeasure in being scattered over the face of the whole earth ; but prophecy assures us, that the Gospel will have its brightest consummation in this world in the restoration of that people to their native land, when together with all the Gentile world they shall believe in that Lord, whom their fathers crucified and slew ; when to use the beautiful language of the Prophet Isaiah, (1) "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

This feeling then being natural to the mind of man, and recognized in the word of God, have we not reason, my Christian brethren, to cherish it in an especial manner towards the land of our birth ? Look around, survey all the nations on the face of the habitable globe, where shall we find one that can present so many claims to the affections of her sons as the favored isle, from which we boast our descent ?—Passing by those advantages of climate, soil and situation, which a modern poet thus describes :—

> " A fairer Isle than Britain never Sun
> View'd in his wide career ; a lovely spot
> For all that life can ask : salubrious, mild :
> Its hills are green, its woods and prospects fair :
> Its meadows fertile, and to crown the whole
> In one delightful word, it is our home,
> Our native Isle." (2)

Passing by, I say, these, let us consider only the moral worth of its inhabitants, the high and pre-eminent station which from their general intelligence and wealth they hold amongst the nations of the earth, the public spirit, with which under the genuine influence of Christianity they seek by all the means in their power to improve both at home and abroad the social and political condition of their

(1) Isaiah 11, 19. (2) Cowper.

fellow-men, and to spread amongst the benighted nations on the globe the blessed light of the Gospel of salvation.—Are any visited with calamity? Sympathy is immediately felt, and expressed in substantial acts of kindness and relief? Are any exiles from their native country, fighting for its liberties, or overwhelmed in a general insurrection? Not only is a safe asylum afforded, but the means of comfortable subsistence are provided; and when the storm is over, they are helped back on their journey, and dismissed with the kindest wishes—What at this very time are their stupendous efforts in the Eastern and Western Hemispheres? The cause of humanity and the cause of the Gospel go hand in hand—Treasure is wholly disregarded in comparison with such objects, and after the example of their Patron Saint, who had the courage to remonstrate against Paganism, and sacrificed his life in the cause of Christianity, men from amongst them are found, who, setting at nought all dangers and labors, are ready to jeopardize their lives amongst barbarous tribes, or in unhealthy climates, if by any means under the divine blessing, they can promote the spiritual kingdom of our Lord and Saviour Jesus Christ. Of St. George, I may here take the opportunity to observe, the particulars are not very full, as they have come down to us in history—enough however, has reached us to shew, that he was a great warrior and a zealous christian, and that from his public and private virtues he eminently merited, as he enjoyed, the esteem and confidence of his fellow-men. "It clearly appears, says Brady in his Clavis Calendaria, that that he was born in Cappadocia, of christian parents of considerable respectability, though at the period of his birth, possessing only a small patrimony.—St. George was carefully educated in the belief of the Gospel, in the defence of which his father lost his life, while the Saint was yet of very tender years—upon the decease of his father, St. George accompanied his mother into Palestine, where they came into possession of a very large estate. Dioclesian, the tyrant, who knew not of his being a christian, and admired his majestic and noble form, appointed him a Commander

in one of his legions, with the dignity of a seat in the Council. In the twentieth year of his age he lost his maternal parent, and wholly dedicated himself to his military duties, in which he became eminently distinguished; but during the height of his reputation, the persecution of the Christians burst forth with increased violence and aggravated cruelty; upon which St. George withdrew himself from the service of the tyrant, whom he had the courage publicly to upbraid in the Senate with his barbarities; and openly distributed his vast fortune for the support of those, against whom the persecutors of Christianity, headed by the Emperor, were exerting their utmost malice. The Emperor, amazed and irritated at the daring boldness of St. George, seemed at first determined upon his destruction; but the many services rendered to him by that great man, induced him to suspend his vengeance, and he endeavoured by every means in his power to continue the hero in his service.—Alike unmoved by promises of aggrandizement, and unawed by threats St. George continued firm in his opposition to the tyrannies of the hardened Emperor; for which, after having several times endured the torture, he was ignominiously drawn through the city of Lydda and beheaded on the 23rd day of April, 290." From these facts, and others perhaps of a similar nature, which have not come down to us, and which in those days were considered very great and meritorious, the reputation of St. George became unbounded; every thing remarkable, particularly as regarded Christianity was associated with his name, but as it became so prevalent in after ages to represent any great event in symbols, or in exaggerated description, many particulars, as connected with his history, are now so involved in obscurity or even fable, that at this distance of time it is extremely difficult, if not impossible to arrive at the exact truth.—Of this character we must consider those subjects of popular belief, namely, (1) "that St. George slew a Dragon to preserve the daughter of a King, who otherwise would have been devoured by

(1) Brady rursum.

a monster.—That when Robert, Duke of Normandy, son to William the Conqueror, was besieging Antioch, which was attempted to be relieved by a mighty army of Saracens, he appeared with an innumerable host coming to the Christians' assistance, clad each in white, with a red cross on their banners, which instantly caused the Infidels to disperse, and leave the Duke to possess himself of the fortress."—These statements are no doubt connected in some degree with real events in history, but put into this dress according to the spirit of those times, to answer particular purposes of great public moment, and probably were accompanied with extraordinary effects.—The wars also, in which the English were at that time engaged, were of the same nature with those, in which St. George so distinguished himself, namely, the wars of the Christians against the Infidels in the holy land: He, therefore very naturally, according to opinions prevalent in those days was looked to as their patron and defender, his example was very naturally proposed to imitation, that in the recollection of his brave exploits the men might be incited to redoubled courage and perseverance—and so great was the interest, which England at that time felt in those wars, that out of a feeling of gratitude to the God of armies, they considered any remarkable success in battle as a miraculous interposition in their favor.—Hence the great fame of St. George with the English nation in particular.—Hence all those insignia, those banners, which have been adopted as emblematic of the events alluded to, and which woven into the history of our country, and going down from year to year, from century to century in connection with all its public transactions acquire fresh interest in the breasts of all her sons, and act as a stimulus to the imitation of those noble and heroic deeds, which are ever associated with the name of its Patron Saint. It is highly proper however to observe especially from this place, that notwithstanding the high estimation in which we hold him, we intend him no religious veneration—that his great popularity is mainly in connection with the general history of our country, and that, though we are assembled here this day, it is more for the

purposes of giving thanks to God for the prosperity with which it has pleased him to bless both her and us, and of begging God's grace to enable us with fresh strength to run our Christian course in all the particulars of our duty.—Though he was undoubtedly a great man, particularly according to the notions of greatness prevalent in his days, we would not even regard him as a Saint in the sense in which the term is now understood in Scripture, much less would we think of placing him before us as a pattern for general imitation. He was still a man like ourselves, fallible, and liable to the infirmities both of the flesh and spirit.—In this respect we can be safe, only when we set before us for imitation, as we are directed, the spotless life of our Lord and Saviour Jesus Christ, (1)who especially left us an example that we should follow his steps, who knew no sin, neither was guile found in his mouth, (2) who spake, as never man spake, and (3) who was, as the Apostle writes, holy, harmless, undefiled and separate from sinners.

To resume the thread of my discourse—When we review these and similar acts, to recount which even in our own days would require a hundred mouths,—a hundred tongues, are we not forcibly reminded of the beautiful language of the Prophet, and led to think, though with all humility, that in the Counsels of Divine Wisdom it has been reserved more especially for our venerated country to act upon its spirit? "Is not this the work that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is is not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thine house? When thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh." (4) Look at the extent of her commerce, the excellence of her manufactures, the seas covered with ships, some sent on the blissful purpose of protecting the weak against the strong, the innocent and defenceless against the fury of the oppressor; others carrying to all the known

(1) Peter 1, 21, 22.; (2) John 7, 46.; (3) Heb. 7, 26.; (4) Isaiah 58, 6, 7.

parts of the world the produce of her skill and industry, and bearing home in return the valuable commodities of other countries.—I could also warm your affections by calling to your attention her unparallelled progress in the arts and sciences, which exercise so happy an influence on human life, her great superiority in every department of human learning, in short in every thing calculated to adorn and dignify humanity; I could call to your remembrance her charitable institutions meeting every case of exigence and pain; her public establishments that have contributed so much to form her sterling character, and to give her that prosperity which is the envy and admiration of the world; but in a discourse of this nature I must leave to your imaginations to supply by far the greater part, and hasten to another point, on which I proposed speaking in this division of my subject.—Let us emulate her virtues, let us pursue that open and manly course, in which our forefathers have trodden with so much honor and advantage, let us set her bright example before our eyes, and whilst we follow it at humble distance, our own hearts will kindle at the recollection of her glories, and we shall in the same proportion rise in estimation amongst the civilized nations on the globe.

The other duty, to which I shall speak, and which, as subjects we owe, is loyalty to the King, and that form of Government under which we live.—Those, who accept protection under a Government, are bound in honor and justice to defend it; and where, when all things are considered, shall we find one, I will not say better, but so suited to produce general welfare and secure individual happiness? Kingly Government is the most ancient of all.—The early Patriarchs were Kings in their families; the Almighty consented in the time of Samuel to give the Israelites a King, and we read in the writings of some Latin author *omnes gentes Regibus paruerunt*; which for the information of my less learned hearers may be translated, "all nations obeyed Kings, or lived under the monarchical form of Government".—The Gospel, giving us rules for the fulfilment of all the relative duties of human

life, is very clear and express on this point,—(1) "Render unto Cæsar the things that are Cæsar's; (2) render unto all their dues, fear to whom fear, honor to whom honor," says our blessed Saviour.—(3) "Fear God, honor the King," says the Apostle, as if he meant to say, that the former is the primary duty of men, as Christians, the latter in their civil capacity as subjects. Not to multiply passages on this head, which are very numerous in the word of God, I will give only one more,—(4) "Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the King, as supreme, or unto Governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well."—Now this form of Government being the most ancient, and being more particularly foretold under the Gospel dispensation, where it is said, (5) "And King's shall be thy nursing fathers, and Queens thy nursing mothers."—Have we not ample reason my Christian Brethren, not only to be satisfied with, but to make our boast of that Constitution under which we have the happiness to live? Power, when placed in the hands of one person, or of one set of men, we find by dear-bought experience, and it is confirmed by the general history of nations, is apt from the general weakness and depravity of human nature, to become wanton and oppressive. The British Constitution not only secures us against any such event, but by the happy distribution of power in the three estates that compose it, a salutary check on each is maintained, while the highest amount of worth and talent is brought to bear upon the general weal; all feel their weight and influence, all feel that they have no separate interests, all therefore find it their advantage, as they conceive it their duty to legislate solely with a view to the public good.—To give proofs of its excellence I might say that it has stood the test of ages, that under it England and all connected with her have gradually risen in prosperity, happiness and fame; that it has carried her safe and untarnished through many a fiery

(1) Math. 22, 21.; (2) Rom 13, 7.; (3) 1 Peter 2, 17.; (4) Do. 13, 14.
(5) Isaiah 49, 23.

struggle, and placed her on a pinnacle, from which she shines as an ensign to the nations, and as a light that cannot be hid.—Animated by that courage, which justice and mercy, those two great principles which are the ground-work of Christianity itself, cannot fail to inspire, she defies the attacks of all her enemies, foreign and domestic; and without fear or scruple follows that course which she is satisfied is the path of rectitude and honor—under what other form of Government shall we find such security of person and property, the same degree of freedom, civil and religious? In England and all her dependencies it may be truly said,—(1) "Every one without molestation may eat of his vine, and every one of his fig-tree, and every one drink the waters of his own cistern."—As there is full liberty of person, so there is full freedom of conscience. In religion, no credentials are required, but the word of God, no test exacted, but peaceable and loyal conduct; the assistance of all who have at heart the good of mankind and the furtherance of God's kingdom upon earth is gladly embraced, and in many instances united efforts are made which are creditable alike to all parties.—When about half century ago infidelity in a neighboring country raised her impious head, and anarchy reigned triumphant with all its dreadful consequences, England remained firm to her principles, and in the hands of providence was a main instrument in restoring tranquillity and order.—Through the excellence and vigor of her counsels her inhabitants were kept in unparallelled prosperity and peace, whilst war was desolating almost all the surrounding countries; the matchless bravery and superior physical strength of her armies, guided by the consummate skill of one Great Captain, mainly arrested the course of the usurper, hurled him from his giddy height, restored the legitimate Sovereign to his Throne, and gave peace to distracted Europe.—In the work of colonization her efforts have not been less fortunate and stupendous.—Her possessions abroad are so numerous and extensive,

(1) Isaiah 36, 16.

that it is emphatically said, upon them the Sun never sets : under her wise and liberal sway they prosper and are grateful ; she rears them with all the kindness of a fond and indulgent parent, till they arrive at manhood, when, if they desire it, she as liberally gives up her control, and admits them into fellowship as independent nations.—On this part of our subject can we avoid turning our attention with feelings of pride to the neighboring States, as an offset for so great an Empire ? Well may the parent be proud of such an offspring, and the offspring proud of such a parent !—After a little estrangement, which is as liable to happen in the great families of nations, as amongst members of private bodies, the mother and daughter are on the best terms of amity and peace, they see and acknowledge each other's worth, entertaining for each other the highest sentiments of affection and respect, and pursuing with the same characteristic ardor those noble, enlightened and comprehensive measures, which at the same time that they advance their own happiness and prosperity, contribute to the good and well-being of the world at large.—May that friendly feeling which now so happily subsists between them and all connected with them long continue, and may it be the steady aim of these Provinces and of the neighboring States to pursue those liberal principles, and that enlightened policy, both foreign and domestic, which have procured for their common parent the enviable distinction of Queen and Mistress of the world.—Let us then remain firm and attached to our beloved Sovereign, and the glorious Constitution under which we live.—Let us, when necessary resist by all lawful means with zeal, yet temperate judgment any encroachments upon that venerable fabric, which was reared by the skill and cemented with the blood of our forefathers.—Let us ever pay dutiful and affectionate obedience to so mild and equitable a system, and if we fail not in our own honest efforts, and wisely embrace those advantages which nature with a lavish hand has scattered all around us, we cannot but prosper under the blessing of Divine Providence ; our course from adverse cir-

cumstances may be sometimes slow, but it will be sure, and we shall have the proud satisfaction in conjunction with all our brethren of whatever origin of raising to comparative opulence and importance a country, which is already acknowledged to be one of the brightest gems in the Crown of England.—Well then might the Poet exclaim, (1) " O England, with all thy faults (for where is there any thing human, that is free from imperfections) I love thee still." Well may we, my Christian friends and countrymen respond to such a sentiment; and let us shew our love to be genuine, in a steady adherence to fixed principles, in a determined opposition to all unnecessary innovation, and in the manly and judicious support of every measure, public or private, calculated to advance the general welfare.

I must crave your indulgence somewhat longer, whilst I call your attention to the other main division of my subject, namely, the duties, which as members of society we owe to one another. On this head, I shall confine myself to one, as more immediately called forth by the occasion, on which we are assembled, charity, or brotherly love; a virtue in the Christian sense, of so comprehensive a signification, that it may be said to include all the good affections of our nature, to imply the use of all those means, by which we can add to the comfort, or promote the welfare of our fellow-creatures.—See the conspicuous place, which St. Paul assigns to this virtue; (2) " And now says he, abideth faith, hope, charity, these three, but the greatest of these is charity."—Observe also, that in many parts of Scripture God is expressly declared to be (3) " Love itself," and it is given as a peculiar feature of our blessed Saviour's conduct while on earth, that (4) " he went about continually doing good." We have formed ourselves into a Society for the purpose (to use the words of our Constitution) of affording relief to our distressed countrymen, or generally to do all that a benevolent Society ought of right to do.

(1) Cowper's Task. (2) Cor. 13, 13.; (3) 1 John 4, 8.; (4) Acts 10, 38.

Such Societies have been long established in other parts of the world with very beneficial effects. They have not only afforded relief in various shapes to those, who from want of it might have perished, or dragged on a life of extreme indigence and misery; but they have served to keep alive the recollection of their country, and by the example of those illustrious characters, to whom it has given birth, to animate them to those laudable and heroic deeds, which have so much distinguished the land from which they come. Picture to yourselves, if you can, the case of a large family arriving on these shores in low or destitute circumstances, wholly ignorant of the country, and perhaps unknown to any individual.—From length of passage, anxiety of mind, or other causes, sickness may overtake them.—The heads, the main props of the family, who hoped by the blessing of God on their honest industry, to establish a comfortable home on this continent, or one of them, may be snatched away by death.—What would be the situation of the survivors, if there were no friendly Society to take a lively interest in their welfare, to supply in a manner the place of the deceased, and to do all that care and general watchfulness can do to make them respectable and useful members of the community? This, my brethren, is not merely a picture of the fancy, every year, more or less, this and such like cases, are presented in sad reality to our eyes: How cheering then to think, that in addition to the other charitable institutions which adorn this city, there exist those, whose more immediate business it is to look into the particular cases of their poorer fellow-countrymen, and to give them that relief, which they are not entitled to from other sources. In a place like this, where our countrymen arrive under circumstances so peculiar, it is most desirable that we should know our own.—I maintain that this may be done without prejudicing the cause of humanity in general.—Nay, those who are anxious for the welfare of others, who are connected to them by any tie, will by necessary consequence be anxious to promote, according to their means and opportunities, the happiness and welfare of the

great family of mankind.—A true Briton (for true Briton and true Christian I hold to be synonymous terms) will never be exclusive in his charity.—Though upon the recollection and the authority of those words of St. Paul to his son Timothy, (1) "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel," He may take a more active part in what relates to the interests and welfare of those, who are of the same descent, and who at the distance of several thousand miles from the land of their birth and lineage, are called by the peculiar circumstances in which they find themselves placed, to good fellowship and charitable communion; he will ever remember that the religion of Jesus Christ breathes and enjoins universal benevolence or love, that every one of the same nature with himself, black or white, bond or free, is his neighbor, and after the example of the good Samaritan will be ready without distinction to bind up the wounds, and administer to the comfort of all, who are thrown in his way, and whose situation calls for consolation and relief.—Loud and repeated for a long time past have been the complaints against promiscuous charity; efforts have been made at different times in this city to abolish it, from a conviction of the great evils with which it is accompanied, and that it as often contributes to idleness and vice, as relieves the really deserving.—We are still deficient in many charitable institutions, which are possessed by older Societies with great advantage to the whole; and those which do exist are perhaps very wisely restricted in their operations, and therefore in many instances afford to those who have occasion to apply to them either none or very limited relief.—With those it is not our intention to interfere, and God forbid we should.—Our sole object is to supply in the best way we can the deficiencies which we know do exist on these points in this community; and to such a degree were they felt, that our efforts, and those of our brethren of Scotch and

(1) 1 Tim. 5, 8.

Irish descent to meet them were simultaneous; and it is gratifying to reflect, that our example has been followed in other places both in this and the Sister Province, and it is probable that such Societies will exist at no distant day with very beneficial effects under the divine blessing in every part of the world, where English sway is acknowledged, or her sons congregate under other Governments for the purposes of honest enterprise and industry.—In one respect we so particularly feel our poverty and need, that I cannot help embracing this opportunity to specify it, and to express a hope, that the subject ere long will be taken up with that warmth and public spirit, which it so eminently merits.—In the point alluded to, our sister city has got the start of us.—That boasts a General Hospital, alike useful to the poor of all nations and persuasions, and creditable to the inhabitants; we have, it is true, such advantages, but only to a very limited extent.—I intend no reflections upon any individuals, or any public bodies; they no doubt assist in the work of charity to the utmost of their means, and the public are upon the whole much indebted to them.—But how much better would it be, if we had an establishment, where any poor person meeting with a sudden accident, perhaps requiring immediate medical aid, could instantly be taken with the certainty of admission, and of having at once that care and professional skill which his case might require.—Whoever has been in England must have admired greatly this part of her charitable institutions—night or day it is all the same—the doors are never closed—medical attendants and nurses, like blessed Angels dropping down from Heaven, are instantly on the spot, and the arrangements are such, as to meet any probable amount of casualties.—Far, far different is it with us—in four cases out of five the answer is, there is at present no vacancy, the beds are all filled; the applicants are obliged therefore to expend what little means they may possess, or to depend upon accidental relief; all this time perhaps the patient becomes worse, and the chances of recovery are lessened, in proportion as the period of admission is

delayed.—Though I have been so situated that I have not had much to do with the poor or the sick of this city, yet my professional duties as a Clergyman have occasionally brought me into contact with cases, which I have had much reason to deplore.—Persons afflicted with acute diseases, or suffering under severe accidents have come in from different parts of the surrounding country, in full expectation of immediate admission into a Hospital upon application to a Minister of the Church to which they belong. Judge then, if you can, of their disappointment, when they are told, that their cases are such as fall not within the limits prescribed, or that they must wait an indefinite time, till circumstances will admit of their reception.—Many, to my certain knowledge, have returned with the consciousness of utter destitution added to their complaint; a feeling of despair from any human means has overtaken them, and they have shortly closed a life of misery and pain, which adequate public means, conducted with philanthropy and christian love, would probably, under the divine blessing, have prolonged, perhaps to the spiritual good as well as the bodily comfort of the patients, and to the great joy and advantage of surviving relatives and friends.—The importance of the subject must be my apology for dwelling on it so long, or indeed for introducing it at all—my object will be gained, and happy shall I feel, if public attention should be called to so material a part of public charity for the relief of our poorer brethren, and those full means of medical treatment and personal comfort be provided, which those who are placed in the higher walks of life, I hold are bound by all the means in their power to promote, and the poor in a christian land especially have a right to expect.

To return from this digression.—Human society is so constituted by the Almighty Governor of the universe, that all from the highest to the lowest stand in need one of the other.—It may be compared to a chain—break but one link, and the whole chain's destroyed.—(1) "The eye might as well say to the hand, I have

(1) 1 Cor. 12, 21.

no need of thee, or the head to the feet, I have no need of you," as that man should answer the purposes of their all-wise Creator by living distinct from, and independent of one another.—All men it is true are equal in the sight of God—(1) God, it is expressly said in Scripture is no respecter of persons, i. e. he regards no external or adventitious circumstances of rank, talents or fortune; he looks solely to the heart, and the poor man, who in full dependence on his providence, and in reliance on the merits and mediation of Jesus Christ, fulfils the duties of his station, whatever it may be, is as dear in his sight, as the Monarch on his throne.—But there must be grades in society, as there must be (2) "hewers of wood and drawers of water," so there must be men to direct the machine of Government, and by their experience and talent to make it work to the general good; and when the poor with honesty and all proper obedience fulfil the humbler duties of their stations, and the rich have a feeling regard towards them, and do all in their power to improve their condition both temporal and spiritual, and to help them on in the journey of life, whenever and wherever they may be in difficulty and pain, the purposes of Divine Providence are answered, both are blessed in the deed, and shall at the great day of final retribution receive their reward.—(3) "The poor, says our Saviour, ye have always with you," thus pointing out our duty, and its continued obligation; and what more noble, more godlike than this? to be, as it were, (4) "eyes to the blind, and feet to the lame," (5) "to be a father of the fatherless, and to defend the cause of the widows;" (6) "to feed the hungry, to clothe the naked, to minister to the sick, to visit all who may be in any kind of confinement or affliction"? Such conduct, based on the love of Christ, exercised towards his brethren for the sake of Christ, and therefore proceeding from christian principles, is declared by the Apostle St. James to be a main part of (7) "pure

(1) Acts 10, 34.; (2) Josh. 9, 21.; (3) Mark 14, 7.; (4) Job 29, 15.; (5) Psalm 68, 5.; (6) Matt. 25, 35, 36.; (7) James 1, 27.

and undefiled religion before God."—These are acts in which the Psalmist represents the Almighty as more especially delighting, even God in his holy habitation.—It is part of that stupendous love, that brought Christ down from his radiant Throne of Glory to his humble house of clay, upon the most important and beneficial message, namely, to reconcile man to his Maker, and to put him in the way of obtaining pardon and final salvation.—It was this that induced him to take our nature upon him, to be subject to all the miseries and infirmities of the flesh, to undergo unparallelled hardships and privations, to bear the scorn and contumely of men, to be buffeted and spit upon, and at last to suffer the exquisite torments of the cross.—And for what? (1) "that he might make us the sons of God and heirs of eternal life," (2) "that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," (3) "that he might deliver us from this present evil world," and (4) "give us an inheritance amongst them that are sanctified," in the celestial realms of everlasting bliss.—(5) "In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him.—Herein is love, not that we loved God, but that God so loved us, that he sent his Son to be the propitiatio for our sins."—And what is the inference which the Apostle immediately draws? "Beloved, if God so loved us, we ought also to love one another,"—The language of our divine master is precisely similar,—(6) "Hereby shall all men know that ye are my disciples, if ye have love one towards another."—"A new Commandment, says he in another part I give unto you, that ye love one another," not in itself new, for it was partially enjoined upon the Jews, but new in its extent and universality.—(7) "Owe no man any thing, but to love one another, for he that loveth another, hath fulfilled the law.—For this, thou shalt not commit adultery, thou shalt not kill, thou

(1) Comm. Serv.; (2) Titus 2, 14.; (3) Gal. 1, 4.; (4) Acts 20, 32.; (5) 1 John 4, 9, 10, 11.; (6) John 13, 35, 34.; (7) Rom. 13, 8, 9.

shalt not steal, thou shalt not bear false witness, thou shalt not covet.—And if there be any other Commandment, it is briefly comprehended in this saying, namely, thou shalt love thy neighbor, as thyself.

Such then being the importance of this virtue, such its transcendant excellence, that without it all other virtues lose the character of christian graces ; that without it, it is an absurdity to suppose that faith and hope can exist, that without it all other pretensions to religion are vain and illusory, let us pray to be possessed of so inestimable a virtue, and with our prayers do our utmost to exhibit its characteristic features.—More especially, since we are assembled this day for the furtherance of our charitable views in regard to our poorer fellow-countrymen, as well as in honor of the anniversary of England's Patron Saint, who in his time gave us a glorious example in this respect, as in many other of the duties of good christians and loyal subjects, let us contribute on this occasion out of our substance according as God hath dealt with us, remembering that (1) " God loveth a cheerful giver," and (2) that it is more blessed to give than to receive."—What is said by England's own bard of the divine attribute of mercy, may with equal truth be said of riches, when properly applied.—They are twice blessed.—They bless him that takes, and him that gives.—(3) " How hardly shall they that have riches enter into the kingdom of God," is said in reference to the snares and temptations, which accompany the possession of them in this world, their tendency to call off the minds of men from the honor and service of the Almighty, and to fix them on vanity, and the perishable enjoyments of this life.—(4) " Go, sell all that thou hast, and give to the poor, and come and follow me," shew the blessed and happy purposes to which they may be applied ; shew that they who, according to their means " (5) provide for the

(1) 2 Cor. 9, 7. ; (2) Acts 20, 34. ; (3) Mark 10, 23. ; (4) Matt. 19, 21.
(5) Psalm 72, 12.

poor and needy, and assist him that hath no helper," follow in the steps of their Divine Master, and will with him inherit a glorious recompense.—(1) " God is not unrighteous, that he will forget your works and labor, that proceedeth of love, which love ye have shewed for his name's sake, who have ministered unto the Saints, and yet do minister.—(2) " Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven" ; And what is this will? (3) " Even in the first place " our sanctification, and secondly, that we love one another." (4)

Having said enough, I trust to prove the words of my text, to shew that we are all members one of another, that whether as subjects of a Government or Members of a particular Society, we have many, and important duties to perform, not only to ourselves individually, but to mankind collectively, I will hasten to a conclusion.

I am happy to see Members of the kindred Societies of St. Andrew and St. Patrick uniting with us to pay honor to the day. May no untoward circumstances happen to interrupt that brotherly love, that now so happily subsists amongst us, but may it go on increasing, till the only contest shall be, who shall be foremost in the mutual interchange of kind offices.—The countries of our birth from the United Kingdom of Great Britain and Ireland.—Let us remain united.—Let no party distinctions exercise any influence over us, but as (5) " there is but one Lord, one faith, one baptism, one God and Father of us all," so let us know but one mind in all our actions, that of (6) " charity, the very bond of peace and of all virtues, without which whosoever liveth, is counted dead before God," " without which, whatever other gifts and graces man may pretend to."—They are but as sounding brass, or a tinkling cymbal."(7)—And whilst (8) " above all

(1) Heb. 6, 10. ; (2) Matt. 7, 21. ; (3) 1 Thes. 4, 3. ; (4) 1 John 3, 23. (5) Ephes. 4, 5 6. ; (6) Collect for Quinquagesima Sunday. ; (7) 1 Cor. 13, 1. ; (8) 1 Peter 4, 8.

things we would have fervent charity amongst ourselves," so let us cultivate a spirit of kindness and good-will towards all men, especially towards those of our fellow subjects, who happen to be of another origin, and to entertain, on many points of common interest, opinions different from our own. They are worthy descendants from a great nation, with which whatever may have happened in past years, our mother country is at this time on the best terms of amity and peace.—We are all subjects of the same gracious King, we all enjoy the same rights and privileges, we have a community of interests, let us therefore always meet as brethren, whether in the common intercourse of life, or in the discharge of any public duty.—The charity of the Gospel is to be exercised in these points, as well as in the sense in which it is more usually understood, and in which it has more particularly been pressed upon your attention this day.—It enters all the ramifications of human life, and is the foundation of private happiness, as well as of public prosperity and peace.—On all these accounts the Apostle declares it to be the (1) "greatest of the christian virtues," and that, when all other graces and gifts and talents and acquirements shall cease, as cease they must, at the end of the world, her final and eternal residence shall be with the glorified saints in heaven, where she will be the perennial spring of their enjoyments and felicity.—(2) "Charity never faileth."—Our faith may remove mountains, our hope may lift us above the world, but the celestial charity of the Gospel as a living principle of religion at the heart, will, through the merits and mediation of Jesus Christ alone carry us to heaven.—At which place that we may all arrive, may God of his infinite mercy grant, through Jesus Christ our Lord, to whom, with the father and the holy spirit be ascribed, as is most justly due, all honor, praise, power, might, majesty and dominion, now and for ever more.—Amen.

(1) 1 Cor. 13, 13.; (2) 8.

FINIS.